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ordained in nature by God, with divine promises and threats, and consistent with grace and justice; and this takes place by the additional intervention of Genii, good or bad, according to which we have associated with, whose operations are perfectly natural, although their nature is sublimer than ours. We see, for example, that a man on awaking from a profound sleep, or even on recovering from apoplexy, usually recovers the recollection of his former state. The same thing must be said of death, which may render our perceptions disturbed and confused, but cannot altogether blot them out of memory, on the recovery of the use of which rewards and punishments take place.

VI. There is, therefore, no reason to fear that dangerous consequences will arise from this doctrine; but, on the contrary, a true natural theology, not only not at variance with revealed truth, but even wonderfully in its favor, will be deduced by the most beautiful arguments from my principles. Those, however, who deny all perception

and organism to the brutes, and to other parts of nature, do not sufficiently recognize the Divine Majesty, but introduce something that is unworthy of God, something uncouth, that is, a void of perfections and forms, which you may call metaphysical, but which is no less deserving of rejection than a material or physical void. Those, on the other hand, who grant real souls and perception to the brutes, and yet admit that their souls may perish naturally, thereby deprive us of the demonstration that proves that our souls cannot perish naturally, and fall into the dogma of the Socinians, who think that the soul cannot be preserved except by a miracle or by grace, but maintain that by nature it ought to perish, which is depriving natural theology of its most important part. Besides, the contrary can be completely demonstrated, inasmuch as a substance that has no parts cannot be naturally destroyed.

With respect and good wishes.

Wolfenbüttel, 4th June, 1710.

BOOK NOTICES.

THE SCIENCE OF KNOWLEDGE; by J. G. Fichte. Translated from the German by A. E. Kroeger. Philadelphia: J. B. Lippincott & Co., 1868.

This book, which has been announced for some time past in this Journal, has at length made its appearance. We hope at an early day to devote space to a thorough consideration of it; at present we confine ourselves to announcing its appearance. All those who wish to see the first great work of Philosophy which undertook to satisfy the demand for a strictly scientific form, should obtain this book and study it thoroughly, in connection with Kant's "Critique of Pure Reason." Whatever one may ultimately conclude as to the validity of Fichte's labors as final statements of the problem, he must always acknowledge a great debt to those labors, for upon their basis all that is great in later systems of Speculative Philosophy rests. Mr. Kroeger has shown, in a remarkable degree, that rare command of style which is able to array the

members of a long sentence so as to make the meaning perspicuous. We are informed that he is about to publish a translation of Fichte's "Science of Rights."

NOTES ON THE VITA NUOVA, AND MINOR POEMS OF DANTE, together with "The New Life," and many other poems of Dante; by the author of "Remarks on the Sonnets of Shakespeare," &c. New York: James Miller, 1868.

This work is full of interest to the one who can detect the inner sense of mystic writings. We give the titles of some of the chapters at the beginning: Chap. i., *Notes on Pythagoras*; chap. ii., *Notes on Boëthius*; chap. iii., *Notes on the Veil over the Face of Moses*; chap. iv., *Notes on Personification*; chap. v., *Notes on Philosophy—as a Lady*; chap. vi., *Notes on the Meaning of Number Nine*.

Since the days of Goethe, we do not remember a writer who possesses a more luminous style, or one so calm and genial while full of persuasion.